Cornelius Hutton

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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THE DIGNITY AND VALUE OF CHRISTIAN MITE-SERVICE.

"FOOD FOR LAMBS; *or, Familiar Explanations of some Religious Terms. Compiled for the Use of Children belonging to the Frankfort Sabbath School.—By one of their Teachers.—"The task is* humble, *but not* mean; *for, to lay the first stone in a noble building, or to plant the first idea in a human mind, can be no dishonour to any hand."*——MRS. BARBAULD.—*Frankfort: Printed for the Author, by A. Kendall & Co.* 1824."

It was with much interest and pleasure, one of the Editors received a few months since, this valuable little work, accompanied by the following address from the author.

"MY DEAR FRIEND,—In sending you a little work, which I have just published, I sacrifice the *pride of authorship*, and perhaps the *respect* due to your literary taste; yet I would sacrifice something dearer still, if I omitted *any* opportunity of testifying my affectionate regard, and the perfect conviction, that any attempt, however humble, to promote an object dear to our hearts, will not be altogether unacceptable to you.

For the design of the work I refer you to the Preface. You will also there see the *class of critics* to whose judgment it is submitted, and I am sure you will not be anxious to appear as one of the number.

With best regards,
Believe me sincerely yours,
M——— B———."

March 1st, 1824.

The Preface gives a farther explanation of its nature, and of the circumstances which led to its production.

"PREFACE.—They who have had any experience in the education of children, must have observed, how often their minds are bewildered by not comprehending the *terms* in which ideas are communicated to them. We are so familiarised to the figurative style of our own language, that we are often unconscious when a figure is used, until the vacant stare, or ingenuous inquiry of the young scholar, points it out to our observation. In no situation, however, is this circumstance so apparent, as in that of giving instruction to the children who attend our Sabbath Schools. The compiler of this little book has been engaged for several years as a teacher in one of these schools; and, when endeavouring to ascertain how far the children understood their exercises, it has frequently appeared, that they did not comprehend some of the plainest truths of the Gospel, when expressed in terms which are generally used, however familiar those terms might be to others. Under these circumstances, it has frequently been found necessary to analyse a whole sentence, by

first explaining the common meaning of the words, and then their application to religious truth. When the same words or phrases required repeated elucidation, the thought occurred, that a small manual, arranging them in alphabetical order, accompanied by short definitions and familiar explanations, would be more likely to fix their meaning in the minds of the children, than those verbal explanations they were in the habit of receiving. *Notices* were therefore taken of such words and expressions as were most frequently misunderstood, and these (with very few additions) form the subject of the present compilation. Some verses, selected from our most popular hymns, have been interspersed, in order to render the work more interesting to children, and as a still further assistance to the memory. It is very probable, that works of this kind, but much more complete, are already in circulation; but though repeated inquiries have been made at the depositories for Sabbath School Books, none have yet been found. To supply this deficiency, (in one school at least,) is the object of this humble undertaking.—Whether this object has been attained, or not, the children of *that School* will soon be able to determine. To *their criticism* the work is submitted by an affectionate FRIEND.

"Frankfort, Feb. 2d, 1824."

In view of the necessity of such a ready manual for our rising race in general, and for our Sabbath Schools in *particular*, we congratulate the youth of the country on the appearance of this unassuming and instructive biblical interpreter. And it is with pleasure we take our station with the children of the Sunday Schools in the praise and use of such a help in the study of the Scriptures. We cordially recommend it to all teachers in such institutions. Such a guide is much needed even by highly informed minds —for there is nothing more difficult than to give an abstract, and yet a simple definition, adapted to the capacity of children. But it is absolutely indispensible by the mass of our tolerably instructed Sabbath School guides. Such a desideratum, now supplied, will no doubt, when known, be brought into extensive use. As far as we are informed, it is, as to plan, perfectly original, there being no such work in existence for the use of Sunday Schools.

If we may be permitted to make a suggestion, it would be to recommend a second and enlarged edition, bringing to view parabolic and typical illustrations of the leading doctrines and most important precepts of the Bible.

While she has with much clearness and simplicity explained in abstract definition the sense of *terms* not understood, she may by simple figures and striking illustrations, for which she is particularly fitted, combine these elucidated terms into *doctrinal* instruction.

Thus, her definitions, arranged into trunk, boughs, leaves, and fruit, would vegetate into the "tree planted by the river of God." Thus, by analysis of terms, she would prepare the opening mind for synthesis of doctrine, and make up of *scattered thoughts* combined a *system* of biblical instruction.

Heretofore as a body the female sex has been well nigh shut out from the social and enlarged service of the church. The commandment of Christ, and the nature and necessity of the case, restricted their exertions to a very narrow sphere. And it is one of the most striking and hopeful characteristics of this our day, that fields of illimitable effort have been opened to the female spirit, without transcending the female limits, or at all making masculine the female character. Amid the almost nameless varieties of benevolent associations, to which female piety and enterprise have lately given

exclusive existence, or extensive aid, the system of Sabbath School instruction holds a very prominent place. Woman is fitted for winning the heart, and nurturing the mind, and in the shade of this blessed, noiseless institution, promises to produce an unexampled change upon the face of Christendom. Such labours, whether from the press or the class, or the devout closet, make the ministry and the state, as well as the children taught, extensive debtors to the sex. And while heartless beauty wastes its charms in securing the empty and corrupting praises of men, let the christian female covet the "better gift" of being made the spiritual almoner of the rising generation.

For the Western Luminary.

FEMALE EDUCATION SOCIETY.

*Second Annual Report of the Managers of the Lexington Female Education Society.**

Ladies,—Our last report was presented with feelings oppressed and desponding, perhaps to sinfulness.

We thought that our labour had been profitless. In moments of darkness, with fear and trembling, we apprehended that God was not with us; that his pure eyes had seen so much that was unholy, mingling with our little plans and labours, that he had hid his face in indignation. Yet we prayed, and laboured, and waited, and we have found that "it *is* good for a man both to hope and quietly wait" the time of the Lord.

Our receipts in 1822, when our last report was presented, amounted to $62; those of the present year to $120 50, to which has been added $61 18 from the working society,† giving a total of $202 18. It is true *this* is a trifle, but the increase is encouraging. And we hope that this increase, and the great need there is of ministers in our own state, will encourage and stimulate us, individually, to persevering and redoubled exertion. If not only every manager, but every member, would make it a point of duty to use every exertion not inconsistent with other duties, and with womanly decorum, the Society would be more flourishing than it was, even in its first and most prosperous days.

To those with whom this Society is an object of peculiar interest and solicitude, the present appearance of returning prosperity is very gratifying. We say peculiar, because there are some to whom, for many reasons, this Sciety *is* peculiarly interesting. It was the first female benevolent Society in the state. In evident, beneficial effects, we think it has surpassed any. Some of the first Board have kept their place from the beginning. *They* saw it when it was shining alone in the light of its beautiful benevolence. *They* rejoiced in its flourishing, and *their* hearts mourned over its decay.—Misfortune always forms an additional tie to bind generous hearts to objects that they love. Such have regarded our declining state with some portion of that melancholy concentrated tenderness with which a mother watches the fading cheeks and eyes of a first dear child, and now look upon its returning prosperity as did the Shunamite upon her restored son.

Besides the encouragement to be derived from our increased funds, we think there is much to be found in reviewing the history of our Society. Three young men, while studying divinity, have derived their principal support from this Society. A fourth was partially aided. Three of these gentlemen are settled. Devoted and successful servants of God, they are ornaments and blessings to their

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* The name of the Society has been changed from the Female Cent to the Education Society.

† The members of this society are careful not to take such work as would injure females who make a subsistence by the needle.

country. And on the last great day they will be as "crowns of rejoicing" to those who have been the means of bringing them into God's ministry. Will it be presumptuous, if, anticipating the day when, if we are the children of God, we shall have gone to the place of spirits, to that state of sinless enjoyment, in the presence of a pure God, who has saved us we picture to ourselves the rejoicing of multitudes who trace their blessedness to us as the channels of God's infinite mercy?

Besides the motives for perseverance in this "labour of love" which we find in these encouraging circumstances and delightful anticipations, others, stronger, and awfully binding, are to be derived from the melancholy religious wants in many parts of the Union.

"From the synodical and presbyterial reports presented to the General Assembly at their last session, it appears that there are" in the Presbyterian church 769 vacant congregations.

The last report of the American Education Society states that there are in the Baptist church 1035 vacant congregations; in the Episcopal church 300.

"In the state of Maine, 127 towns, many of them extensive and populous, are destitute of Presbyterian, Episcopal, or Congregational ministers.

"In New-Hampshire there are 100 destitute congregations. In Vermont in 1821, eighty towns had no ministers of any denomination. In Massachusets are thirty-nine vacant churches."

When such is the situation of the oldest states, what must be the want in our western and southern states? And how much more alarming still, the destitution of our western settlements. It was intended to have given a statement of the vacant congregations in this state, but failing in our first attempt the design was relinquished. "In the extensive states of Louisiana and Mississippi there cannot be found more than 10 or 12 Presbyterian ministers, and few of any other denomination; at the same time we are assured that the deficiency is increasing. New settlements are forming in the west, *while the demands of the east are not diminished.*" Michigan, North West, Missouri, and Arkansaw territories, are literally Missionary grounds. There the Sabbath of God is silent. There he who built the beautiful blue sky, and spread out the green earth, and filled it to overflowing with plenty, and with music and beauty;—he who died that we might live in a more glorious habitation when this earth has been "burned with fire," and these heavens "rolled up as a scroll," is unworshipped on his holy day. The humble prayer, at the quiet hearth of some old settler, praying, almost against hope, that his children may walk in the ways of God, or that of the devoted daring missionary, thankful in the midst of privations, is the only voice of worship that is going to heaven among all that prodigality of bounty.

Can the Christians of the west sit longer in their apathy, and thus see "the field of God's husbandry lie waste," like "the field of the slothful?" Shall we still sit, as though we would say with the sluggard, "a little sleep, a little slumber, a little folding of the hands to sleep?"

Waken thy people, O Father! from that frightful sleep which they are taking in the midst of the dead and the dying, lest the "blood of souls be found in their skirts" on the awful day of God Almighty.

Education Society, in account with Mrs. Mary M'Cullough, Treasurer.

1823.	CR.	dol.	cts.
May,	By cash received from working society,	30	00
	By cash from same,	6	00
	By cash from same,	2	00
1724.			
Jan. 26	By cash from same,	8	02
	By cash from same,	12	75
	By cash from same,		56
March	By cash from same,	2	25

	By cash from a member of Tr. Whig Society,	1 00
	By amount received from various persons, and members of Education Society.	139 50
	Making a total of,	202 18

1823.	DR.	dol. cts.
March	To cash paid S. P. Norton, for acc. books for use of Society,	3 00
July 16	To cash paid over to Mrs. Blythe,	112 00
21	To cash paid Mr. Ashbridge,	17 00
1824.		
April 23	To cash paid working society for materials furnished.	3 00
	To cash paid over to Mrs. Beckley,	66 50
June 23	Balance in the hands of the Treasurer,	68

From the Literary and Evang. Magazine.

ON THE POPULAR USE OF THE TERM SECTARIAN.

The popular use of the term *Sectarian*, is quite as vague and erroneous, as any of the expressions that compose the vocabulary of religious cant. Although rejected by some high authorities in matters of language, yet, in these days, it is much in favour, and much in fashion. As convenience requires, it describes either a person, or a quality: and it is used, universally, in a bad sense. It is a term of reproach. If this epithet be attached to a man, he thenceforth wanders about like Cain, bearing his mark in his forehead. Pronounce any thing, no matter what, to be *Sectarian*, and it becomes at once an object of suspicion, if not of reprobation. This course is sanctioned by some, who, in the language of Doctor Witherspoon, are "fierce for moderation," and who feel or affect uncommon liberality. In their estimation, he is a *Sectarian*, however mild, or moderate, or liberal he may be, who is attached to any religious sect: and he must either submit to be regarded as a man of narrow mind, and illiberal views; or he must proclaim himself a member of the church *at large*, or no member of the church *at all*. There are persons who, admitting their obligation to be visible Christians, neglect the means of being so, because they think they must in that event, be identified with some religious sect. They may acknowledge a preference; but they fear that they could not give it an outward expression, without descending from the impartial and liberal ground which they now occupy. If a Christian society proposes to erect a house for the accommodation of its worship, the measure is deemed *Sectarian*, because it is intended chiefly for one, or at most two, and not for all religious societies. Missionary and Theological institutions, &c. bear the same reproach, because however effectively and diffusively they may contribute to the interests of the community in general, they are at best only the institutions of some religious sect. If a book be written with the utmost ability, yet if the fact be ascertained that the author is a member of some religious society, suspicion at least is excited that his work is *Sectarian*. If a school or a college is under the management of a person who happens to have any religious opinions, and to act according to them, especially if he be a minister of the gospel in connexion with some religious denomination, the objection is at once established against the institution, that it is *Sectarian*. I might mention a great many more examples, but these are sufficient for my purpose. Let us examine this matter a little.

As the word in question is a part of the currency of the country, I shall object to nothing but its misapplication. And I contend that its popular acceptation is erroneous; because, either it should be regarded as a term of distinction without inferring any censure whatever; or, if it must be considered as reproachful in its meaning, its appli-

cation in the instances just mentioned, and in a great many others, is entirely unjust.

The word *Sect* denotes a number of persons associated as the followers of some master, or in the belief of some common doctrines. In this sense it is applied to the ancient philosophers. Socrates, and Plato, and Aristotle, and Zeno, had their followers. When we read, for example, of the Academic, or Peripatetic, or Stoic, or Eclectic Sect, it never occurs to us, that any censure is intended to be conveyed.

The establishment of Christianity was the establishment of certain opinions, and forms, and rites. The magnificent appellation of *the church*, was assumed and appropriated: and those whose consciences compelled them to dissent, became victims of persecution, or lived by mere connivance. Toleration is comparatively a modern invention. And even now, in the geography of Christendom, there are regions where it is scarcely known. Among protestants, in the present day, that which in one country is *the church*, in another is *a sect*, and vice versa. Where an established church is basking in the sunshine of political favour, it is next to impossible that dissent from it should not be regarded as a ground of reproach, and that the terms *sect* and *sectary*, &c. should not be employed in an unfavourable sense. And yet the mere establishment, for political purposes, of a specific mode of faith and form of worship, does not demonstrate it to be more true or profitable than another; much less does it prove it to be the only mode or form in which Christianity can subsist.

If men should keep aloof from the means and influences of religion, because they are employed by different and discordant sects; if this fact be an objection against Christianity, in its only visible and tangible forms, and in its only modes of application to the human heart and human life, then the alternative of truth and duty, is downright infidelity. The rock on which the church is built, and the church itself, are to be dissolved, and Christianity abolished. It is in vain to say that an individual may still derive his sentiments from the Bible, and regulate his practice by its precepts. If this be the duty of one, for the same reason it may be the duty of another, and of every other. And then, the church as a visible society is swept away. And then, in a few generations Christianity would be lost; its form having vanished, its spirit would take its flight. It is well if indifference to a result so appalling, does not mingle unperceived, with a disposition to cry down all peculiarities of religious faith and practice.

We publish by request the following speech of the Hon. Robert Wickliff, as it places in a very interesting light the consort of the late Mrs. Irvine, whose obituary notice was given in our last number. It was delivered on the floor of our state legislature, some few years since, in support of a motion to connect the name of Colonel Todd with a county of Kentucky, as a testimony of his country's regard and gratitude, and a memorial of his worth and services.

Mr. Speaker,

I am certainly much the debtor of the gentlemen from Christian, for his motion to fill the blank with the name of Todd. No circumstance of the kind could be more gratifying to me. It is intended, sir, by giving the county this name to perpetuate the memory of Col. John Todd, who fell in the *memorable, but disasterous battle of the Blue Licks*. And with the consent of my friend who has done me the favor, to select for the county the name of Todd, I beg leave of the house to state, that it has heretofore seemed to me, that the Legislature of Kentucky had too long neglected, by some signal act, to hand down to

posterity the gallant but unfortunate commander in that eventful conflict. It must be known to the house that I could not be personally acquainted with *Col. Todd*, but I have long since had from my friends a narrative of his life. He was, I believe, a native of Virginia, and in all the relations of private life, admired and beloved. He possessed a mind luminous anc briliant, *stored with* solid and useful information. In his public stations (and he filled several) as in his private life, his character possessed a purity and benevolence which at once made him the idol of his friends and the pride of his country. I am not, Mr. Speaker, in possession of information, as to the *exact* period when *Col. Todd* first penetrated the western wilds with a view to a permanent residence near where now stands the town of Lexington; but judging from records which I have seen, it must have been before 1778; and prior to 1782 we find him seated in the then village of Lexington, in the bosom of domestic happiness, and surrounded by his brothers and other relations,where some of their descendants still live. He assisted in establishing and improving Lexington, and as a military man, was its shield and defence, possessing a strong and vigorous intellect—with a capacity for hardships, and firmness in resolution to execute his purpose, he was among his companions the first in council, and the first in war.

I have often heard it said by them who knew him *well*, that it was neces sary but to know him, to love and admire him. Mr. Speaker, let it never be forgotten, that in 1782 when the joint effort of the British and Indians was made to extirpate the settlement of Kentucky, that Col. Todd with his usual gallantry, rallied the forces within his command, and pursuing the enemy, overtook him near the *Lower Blue Licks*. The unequal contest ensued, and it would be painful to detail the result in all the particulars of that fatal day which covered *Kentucky with mourning and filled her with tears*. Todd's little army was defeated, and he with many of his companions in arms, fell, covered with wounds, fighting for Kentucky. Mr. Speaker, It is not long since I viewed the spot where the bones of *Col Todd* lie mingled with those of his comrades and friends; and to my mortification, saw them still promiscuously scattered and bleaching upon the ground. And sir, as I beheld them I could not but exclaim, "do I behold the bones of *Todd*, mingled with those of the Harlans, who fought and fell by his side, still bleaching and scattered upon the earth? If my countrymen have no monument for his name, they long since ought to have provided an urn for his bones."

Mr. Speaker, there are other circumstances which make this respect to the memory of *Col. Todd* peculiarly gratifying to his relations and friends. He fell in the morning of life, and left *no son* to inherit his virtues and to bear his name to posterity; no, sir, but he left a disconsolate widow to mourn her loss, and an infant daughter, unable to lisp his name, exposed to all the ills of life, incident to the hazards and hardships of the crisis, and that daughter is herself at this moment a lonely widow. His brothers, whose names are also connected with the important *epochs of our country*, have descended to the grave without the gratification which the surviving friends and relatives of *Col. Todd* feel at this national respect for his memory. Yes, Mr. Speaker, his surviving and his numerous respected relations, will now be consoled with the reflection, that if no monument mark the spot where he fell bleeding for his country, if no son bear his name to posterity, that it is interwoven with that of the republic, and will pass with it through the lapse of centuries.

This mode of honouring the distinguished men of our country, has for its

example that of other states, and is not without its use. The *Patriot* and the *Hero* feel that they live for their country when they know that their names are to be connected with its history.

The name of TODD was adopted as the name of the new county.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, JULY 28, 1824.

The following are extracts from a letter lately received from a brother in the Green River Country, of the Baptist *sect.* It is flattering to us in the extreme, to have our design thus approved of. And if this voice of approval has come from a quarter from which, *as the foes of this design would have it*, no such expression could have been *expected*--upon the ground of *alleged sectarian jealousies*:—if this, we say, be the case, we are very far from being the less satisfied, nay *delighted, upon this account.*

In truth, this extract breathes *catholicism* of the genuine sort. The writer is indeed as far from being one of the *pseudo Catholics of our day*, as we could reasonably desire. His catholicism is not *one* that would lead him to embrace as *brothers*, Jewish Rabbis, and the Druids of the old Britons—the Prophets of our Indian tribes, and the leaders among the dark followers of Fohi—persons of every sort and name and character, so that they *say* that they are *not opposers of religion. His* catholicism, on the other hand, is that which the Bible approves; that which makes the good man *acknowledge* and love the *people of God;* that which makes him seek, however, to distinguish between the "*false prophets*" whom we have been taught to expect in the latter day, and the *real, humble followers* of the Lord Jesus Christ.

To the concluding aspiration, especially, we must be allowed to express our most hearty *Amen!*

"I feel thankful that you have put it in my power to manifest my *good will* at least to the cause and people of God; but regret that I can only cast a "mite" into the treasury.

"The paper you propose publishing, I have no doubt will be a useful one. The design I know to be good, for it is nothing less than the advancement of the *Redeemer's kingdom.* This is a sufficient recommendation to insure my feeble support.

"With you, sir, I disclaim "what the Unitarians call charity;" but I feel myself identified with the orthodox of every denomination: Our cause is one; our object and *end* are one; we have common enemies to contend against;—and may we not rank the Unitarian as the most formidable?

"I have enlisted under the banner of King Jesus: I therefore stand pledged to fight by the side of the orthodox, assured that "we shall come off conquerors and more than conquerors through Him that hath loved us"—and it matters not with me, whether my brother's plume varies in length or colour from mine.

"Would to God the *Christians* of Kentucky could be awakened to a sense of their duty in this matter;—and I am induced to believe nothing is necessary but to place the subject fairly before them; they must—they will unite, in despite of little party animosities, when they see clearly that the *cause of the Redeemer* is bleeding for the want of union among his people."

We recommend to our readers the report of the Female Education Society of Lexington, as an interesting and important article. The objects, the efforts, and usefulness of this association, claim the high regard and patronage of the Christian public: and it is no small reflection

upon the sex in whose hands pecuniary ability for achieving works of benevolence have been placed by the constitution of of our nature, that *they do not lead the way*—in doing good—that they "abide among the sheep-folds," while "Deborah is leading captivity captive" in the Saviour's service. We bid our sisters God speed in this blessed service. "The stars in their courses shall fight against Sisera." The work must prosper.

GRAPHIC KALEIDOSCOPE.

An invention of great importance in the arts, and particularly in bank note engraving, has lately been perfected by *Mr. William I. Stone* of Washington, by which an endless variety of figures can be produced, in a manner that we believe to be inimitable. We cannot give the reader a better idea of the peculiar powers of this machine, than by comparing it to a Kaleidoscope, in forming combinations of the most beautiful figures that can be imagined. They are formed of one continued line, crossing and entangling themselves in the richest variety.

This apparatus is composed of two cyli ders, on the surface of which, levers are attached, with moveable fulcrums, and as the cylinders pass and repass each other, they shift the fulcrums in the revolutions, which give motion to another lever of singular construction, and to which a chisel is attached for cutting the figure. Nothing that we are acquainted with in the whole circle of the arts, presents such a formidable obstacle to forgery; and we are assured by the inventor himself, that no two machines of this description, can ever produce the same work.

Wash. Gaz.

EXTRACTS FROM BRUEN'S ESSAYS.

(*Continued from page* 28.)

PÆSTUM.

"The solitariness of Calabria is of a peculiar character. An American journeying in this district perceives that he has arrived at a spot where the similarity is most striking, between a people who roam over regions once the seat of all the useful and ornamental arts, and those tribes who range in the western forests, never yet recovered from the wildness of nature.

"The unconcerned air, and unrelenting ferocity of a Calabrian, are as little inviting as the same qualities in the appearance of a North American Indian; while his goat-skin habit gives less play to the imagination, than the feathers and wampum of the more active and intelligent savage.

"But there are proofs of high ancestry in the occupancy of the Italian people, which invest their territory with an irresistible charm. Pæstum, a ruin at the time when Rome sprang up, new and magnificent, and adorned with the spoils of the world, still stands to rival the Coliseum in resisting the waste of ages. So completely has all this region been desolated, either by the natural evil of Mal'aria, or the political scourge of mal-government, that though these ruins are situated upon the Gulph of Salerno, and not a hundred miles from Naples, their existence escaped the knowledge of antiquaries until the middle of the last century.

"The walls and three temples alone mark the site of this once populous city.

"The walls of Pæstum are of that massive construction, which resists the utmost force of time. This sort of building has been designated by the title of Cyclopæan. I saw some substructions, much of the same kind, at Fesole; near the eminence upon which stands Galileo's Observatory. The name refers us back to a race of men who lived before history was written, and who have therefore been seized upon as proper subjects for poetical illustration. It would seem to need the assistance of the forge-men of Vul-

can to lay up such walls, if they who who worked in iron were as mighty also in stone. Micali, in his work upon "Italy, as it was before the dominion of the Romans," has sought to collect the little that can be known of this singular people.

"But the loneliness of the situation must affect the feelings, by leading us to reflect how widely scatered is the dust of the men who left these durable monuments;—that the history of their virtues, or their crimes, is faded from the earth;—that the honours in which they exulted, or the pains which they endured, have passed by forever;—and that they themselves have entered into the invisible state, and the presence of its Almighty and Omniscient King.

"We may save ourselves much present pain, by reflecting upon the passing nature of human sorrows; and obtain permanent satisfaction by observing, that the gross darkness which fell upon the people who "refused to retain God in their knowledge," and who multiplied their idols, until, to use the saying of one of their philosophers, it was easier in some of their cities to find a god than a man, has been dispelled by the light from heaven. It is excess of folly not to be solicitous to substitute divine truth for human fiction. Yet it is much to be lamented that when we have learned that Charon and Pluto, and the whole rabble rout of heathen deities, are phantoms of the imagination; now that household gods and ghosts are driven away, as was the shade of Eurydice, when Orpheus turned to behold her, we are so willing to allow scepticism to occupy the place which superstition has left vacant. Now that perpetual appeals are not made to the conscience by vulgar superstition, and that the fire of devotion is not kept alive by vain ceremonies, it is to be deplored that too many even of the learned and reflecting permit its hallowed flame to be altogether extinguished. In a word, that having escaped from all the terrors of the mysteries of Eleusis, we neglect the intimations of enlightened reason, and the well attested discoveries of our holy faith, in the things that concern the destiny of our immortal spirits!

"When we approach these ancient Temples, and remark the rare union of beauty and majesty in these remains, "against which time has broken his scythe," we are led to consider how numerous have been the forms in which superstition has arrayed herself to delude her followers. If the arts advance to perfection, the Parthenon is raised, Phidias labours, Pindar sings the praises of the mighty gods. In a barbarous age, the Druids hide themselves in the recesses of the forest; they perform accursed rites by the glare of midnight torches; and if they raise a monument, it stands in all the shapeless grandeur of Stonehenge. I cannot help comparing this remnant of British superstition on Salisbury Plain, with these finished and magnificent ruins upon the shore of the "Tyrrhene Sea."

Perhaps they who built them were cotemporaries, for history does not give us their age; and in each case, the generations of living men have retired,—a poet might say—as if fearful of the ancient shades. The moral reflections excited at Stonehenge make me prefer to sit upon its ruins, to beholding even the beauty of Pæstum. Classical antiquity has enshrouded the superstitions of Greece with a web of its own tissue and colouring; and it requires the eye of truth itself to look with suitable abhorrence upon the idolatries of the city of Minerva. But we are left to see man in all his native misery, and discern all his vehement tendencies to evil, when not corrected by divine revelation, in the Britons of the time of Cæsar. It is well that some such visible monument should stand to shew us what our fathers were, and what we

should have been, without the process of moral renovation, which our religion has commenced. It is well that it should stand in solitude, and that Christianity should raise around it—not a temple more splendid than that of Jupiter Capitolinus—but the encouraging, reviving scene of a population reformed from hellish orgies, recovered from debasing superstitions, vivified by moral principle, and glowing with such a heart of benevolence, as sends a flow of warm and reviving charity throughout the world.

UNIVERSITY OF VIRGINIA.

The visitors of this institution have despatched an agent to Europe, to engage professors in those departments which it is thought cannot be so well filled in this country. It is said that the professorships of Law, Politics, Morals, and Physic, are to be occupied by Americans. The time selected for the opening of the University, is February 1st, 1825.

The Gazette published at Charlottesville, says, that there will be eight Schools in the University. 1. One of Ancient Languages, Ancient History, and Ancient Geography, and Belles Lettres. 2. Modern Languages, Modern History, and Modern Geography. 3. Others of Mathematics. 4. Of Natural Philosophy. 5. Of Natural History. 6. Of Anatomy and Medicine. 7. Of Moral Philosophy. 8. Of Law, Government, and Political Economy.

Each student will be free to attend whichever of the schools he considers as adapted to his future pursuits, and required to attend no others. To enter that of Ancient Languages, he must be able to read with ease their higher authors. For the schools of Mathematics and Natural Philosophy, he must be a proficient in Numerical Arithmetic. For the others nothing preparatory will be required, except that into no school can any one be admitted, under sixteen years of age.—*Lit. & Ev. Mag.*

For the Western Luminary.

OF THE EFFECTS OF A LAX EXECUTION OF JUSTICE.

No 2.

"Of Law, there can no less be acknowledged, than that her seat is the bosom of God—her voice, the harmony of the world. All things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempted from her power. Both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the mother of their peace and joy."—*Hooker's Ecc. Pol.*

To us it seems quite probable that such a proposition, as that of Beccaria, to abolish all *capital punishments*, had never been advanced, but for the evil in question. But that generous minded man saw the number of crimes actually increasing, in every country in Europe, about in proportion to the demands of the law that offences should be punished capitally. It occurred to him, therefore, that the former fact was the *effect* of the latter; that crimes multiplied, *because* of the frequency of capital *inflictions*, no less than *because* of the number of instances wherein those inflictions were *vainly* called for by the laws; and that the true secret, of course, for extirpating nefarious deeds, would be to punish them with a gentleness scarcely compatible with our notion of punishment. The Marquis admitted, that *one of the ways* wherein severe punishments operated so as to render crimes more frequent, was, the *remitting* (through men's unwillingness to enforce the laws *in all their bloody cruelty*) *of any punishment whatever*, which rendered men contemners of all the *means of protecting* the social order, as well as measurably *regardless* of that order itself. But it did not strike the Marquis, *as we think it should have done*, that it was the neglecting of the *punishment* of atrocious deeds, which first

emboldened subjects in their perpetration; that it was *this very habitual neglect* in the executing of penalties, which made *legislators* anxious to multiply their calls for *more infliction*, as though the filling of the statute-book with *mere words* could alarm men into order, or indeed could fail to make them despise the authority of their rulers;—and that (although there was thus a combination of causes, producing the vast number of crimes daily occurring in every part of Europe,) *yet the radical* cause was at last to be found in the circumstance upon which we are dwelling—*the actual unwillingness of men to enforce respect for their country's laws, moral order, and happiness.*

We say, then, that propositions such as that of Beccaria and others, to abolish capital punishments, and to introduce such an exceeding mildness into the penal code of nations, had probably been scarcely offered to the world but for the circumstance of the negligent administration of penal justice; a circumstance which goes to render men more daring in the commission of wrong—more ready to fall into enormities.

And is not the serious maintenance of propositions of this kind, to be regarded as a pretty sure indication that the people of a state are losing sight (in some measure) of the essential distinction between vice and virtue? We would have *theft*, for example, punished with *fine*; and we would have *murder*, *rape* and *treason*, *punished in the same way*. What is this, but to regard *rape*, and *murder*, and *treason*, with a disapprobation little greater than that with which we look on mere theft? And when once we have come to view all offences as substantially of equal turpitude, or rather as equally innocent, how long can it be before we shall find the land we dwell in to be the home of all lawless enormities, as well as of misdeeds of the milder form?

Such is the way in which men lose their discernment in moral subjects; such is the progress of error; and such, along with the advancement of *errors in principle*, is the march of outward *crime:* whilst individuals prepare themselves in *privacy* for the perpetrating of all those bloody outrages which go to demolish the social fabric, and to blast the hopes of mankind!

It is important, then, to guard against erroneous opinions—calculated, as these are, to ripen into the most detestable actions. And with a view to the prevention of *error* in a case of so great importance as the one before us, to the best interests of the world, it is a matter of the last moment to have the scales of justice kept even, *though blood must be shed* whilst we do so; and to have no temptation offered either to *men* to violate the unprotected safety of the individual or of the state, or to *speculatists* to *weave theories* not only *growing out of* an hapless condition of public manners, but also *calculated* to add to that melancholy condition of things, in the place of employing their talents for the purposes of human good.

"——Facilis descensus Averni;
"Sed revocare gradum, superasque evadere ad auras—
"Hic labor, hoc opus est!"

And now let us enquire of ourselves, whether the reasoning now offered *is not confirmed by the experience of mankind?* Crimes, we contend, which pass with impunity, fasten on the public mind—cease to be regarded, *ipso facto*, as crimes—come to form a part of a people's *manners*, and to be a portion of the every-day occurrences of life. Witness the prevalence of the crime of duelling! Has not this offence against morals and order and religion, ceased to be viewed with much general disapprobation, both in Europe and America? Nay, is not the *signalizing of one's valor* in this way—the disregarding of law and gospel and the better feelings of the heart, now not barely *tolerated*, but even regarded *as a badge of honourable*

distinction? Is not the man who both *has committed murder*, and *would* commit it *again*, in avenging what (if it was a crime at all) the *law alone* had cognizance of—*is not such a man*, we would ask, often the object (at least among the younger members of society) of a *deference* which *merit* might require *in vain?* The period, then, may be at hand, (temporibus non mutatis,) when the *etiquette assassin*—the contemner of God and man, shall be looked up to, universally in society, as far greater than the most signal benefactor; the period when women shall admire and men envy such a monster; the period when a corrupt society shall delight in honoring him, whom God is preparing to bring to his very most awful judgment, *as the open despiser of all that is imposing or sacred in His holy law!*

This period, we say, *may come;* this period *may not be distant*; this period, when so monstrous a perversion of things may generally obtain. And if the impunity which has attended *duelling* be now so portentous, may we not expect that the impunity of *other* crimes may become no less threatening and alarming?

POLITICAL SUMMARY.

ENGLAND.—The royal assent was given on the 31st of March, to the Act of the British parliament for punishing the Slave Trade as piracy.

A convention has also been agreed to by Great Britain and the United States, in which they have reciprocally conceded the right of detaining, visiting, capturing, and delivering over for trial, all such vessels of either nation as may be suspected of being engaged in this abominable traffic. *Chr. Spectator.*

Bell's (London) Weekly Messenger, of the 24th of May, says—"Perhaps one third of the people (of the lower order of the people) in this kingdom are in favour of republican principles, and do not scruple in private life to avow a decided preference to the constitution of the United States."

ALGIERS.—No certain intelligence has been received of the differences being adjusted between England and Algiers. The port was blockaded, and the Dey, rejecting the terms proposed by the English Admiral, was preparing for a bombardment. For this end he had secured his shipping and was bringing down large forces from the interior. *Chr. Spec.*

BUENOS AYRES.—Capt Fosdick arrived at New-York in 40 days from Buenos Ayres, states that political affairs were quiet, and likely to continue so. Mr. Rivadavia, the late Minister of State, whose time had expired, had declined serving again, and was about to proceed to England on business. He was succeeded in office by Mr. Garcia. Buenos Ayres papers to May 16th, contain no news. *Nat. Gaz.*

PALESTINE MISSION.

Extract of a letter from REV. ISAAC BIRD, *missionary to Palestine.*

NAZARETH, Jan. 13.—We passed the Sabbath at Acra, without any very interesting occurrence, except that of selling a few New Testaments, one or two of which were secretly bought for Jews. Yesterday, after a delightful ride of 7 hours, we arrived at this place. To day we have seen what the people call the dwelling of Mary, where the angel gave her his salutation, and where she spent twenty-two or twenty-three years of her life—the place which Joseph occupied for a workshop—the precipice where the people would have thrown Jesus down—and a flat rock, where tradition also says that Jesus, both before and after his death, ate with his disciples. We hear what is told us respecting these facts without much contradiction, and give them such credit as the circumstances allow. The shop of Joseph has a square pillar, of great size at its corner, which indicates that it must

have been some temple, or other building of considerable magnificence; and the precipice from which they say our Saviour was actually thrown, they place directly over the road instead of beneath it. Nazareth is situated on the side of a hill, and there appears no place very near, sufficiently precipitous to afford the hope of destroying a man's life by projecting him from it; but in coming this way from Jerusalem, the eye meets the vast plain of Esdrelon, east and west; and at the northern edge rises very abruptly a high range of mountainous country, called the mountain of Nazareth. This is the brow of the hill or mountain most probably referred to by the sacred writer. In thrusting him out of the city, they probably followed him down the road towards Samaria and Jerusalem, to the brow of this mountain, where, without leading him at all aside from the common pathway, they could find places in abundance, sufficiently steep, and high, and craggy, for their horrid purpose.

JERUSALEM, Jan. 21.—To-morrow an opportunity offers for sending letters to Bairout, and I must finish this, without being able to say more, than that this afternoon we arrived safe in this city, having experienced not the slightest molestation on the way from unprincipled men. We have been 20 days in going what might be gone in 7 or 8. We have visited many houses, had many interesting religious conversations, distributed a few copies of the Scriptures, and obtained some valuable knowledge to direct us in our future operations. Respecting this city I must write you on some future occasion.

Yours with great affection,

I. BIRD.

LATEST FROM THE AFRICAN COLONY.

Extract of a letter from Lieut. John D. Sloat, to Com. D. Porter, dated U. S. Schr. Grampus, Matanzas, May 29 1824.

"On the 4th of April, I anchored at Cape Mesurado, and visited the Colony of free people of colour, where I remained eight days, and have the satisfaction to report that I found them comfortably settled, and at peace with all the neighbouring nations. The number of inhabitants is two hundred and thirty seven, seventy-eight of them capable of bearing arms, who are formed into a company, and muster, for exercise, every Saturday. They have all very good houses, and some of them begin to cultivate gardens. They have also cleared a considerable piece of ground, intended for cultivation. They catch in the river a variety of fine fish and plenty of oysters; they have an abundance of fine timber, and the soil is very good; and they all appeared to be quite contented with their situation. They probably enjoy as good health there as they would in any part of the world. Of the last emigrants, (one hundred and five,) all have gone through their seasoning—three young children only have died, and they with complaints incident to every climate and country."

CHINESE YOUTH.

The two Chinese youth. William Alum and Henry Martyn Alan, whom we have mentioned as studying at the Mission School in Cornwall, are residing in this city during the Academical recess. We have had an opportunity of conversing with them, and witnessing their progress in the acquisition of knowledge. The impression excited, is that of surprise and gratification.—While examining their various specimens of original composition in English, viewing their very neat penmanship, and receiving sensible and satisfactory answers to queries, we could not but feel emotions of gratitude to that Providence who had led these benighted youths to a christian land—

when we heard them sing in a correct and devotional manner one of Zion's songs, we could not but regret that two or three Chinese only, are learning of Christ and him crucified. Yet HE who needeth not man's help can bless the future christian labours of these youths to the good of perishing thousands. A letter has been received from the father of one of these youths, in reply to an account given by his son of his present situation, prospects, &c. This letter exhibits a strong incredulity on the part of the parent. Accustomed to witness the operation of selfishness only on the human heart, he cannot conceive why expense should be incurred and kindness be lavished, and he asks, "*Who will pay the debt?*" May the future multiplicity of similar deeds of benevolence leave on the Pagan heart impressions favourable to the reception of the Gospel of Christ.

Phil. Chris. Gaz.

The Treasurer of the American Bible Society acknowledges the receipt of $3942 38 in the month of May. Issues from the Depository during the same period were, Bibles, 1495; Testaments, 1760; Total, 3255. *Rel. Int.*

The U. S. schooner Porpoise sailed on the 27th ult. from Hampdon Roads for the coast of Africa. The Rev. Mr. Gurley. agent of the American Colonization Society, embarked on board this vessel with the intention of visiting the Colony at Mesurado, and inspecting its condition. After a short residence it is his intention to return to this country. *ib.*

Emigration to Hayti.—Considerable interest appears to have been taken in New York in favour of the proposition of President Boyer. A Society has been formed for the express purpose of promoting the emigratiom of persons of colour to Hayti. *ib.*

American Asylum for the Deaf and Dumb.—From the eighth Annual Report of the Directors of the American Asylum at Hartford, it appears that there are sixty-two pupils in the institution. The receipts of the year were $25,477, of which sum $15,180 were the proceeds of sales of land in Alabama. The disbursements were $23,808, of which sum $10,178 were expended for the board and tuition of pupils. *ib.*

"True religion, as revealed in the Scriptures, may be compared to a plum on the tree, covered with its bloom. Men gather the plum, and handle it, and turn and twist it about, till it is deprived of all its native bloom and beauty: the fairest hand would as much rob the plum of its bloom, as any other. Now all that little party-spirit, which so much prevails among men, and which leads them to say, *I am of Paul, and I of Apollos*—is but handling the plum till it loses its bloom." *Cecil.*

LINES
ON THE DEATH OF A CHILD AT DAY BREAK.

BY THE REV. RICHARD CECIL.

"*Let me go, for the day breaketh.*"—GENESIS XXXII. 36.

CEASE here longer to detain me,
Kindest mother drown'd in wo,
Now thy kind caresses pain me;
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day;
Hark! a voice the darkness cheering,
Calls my new-born soul away!

Lately launch'd a trembling stranger,
On this world's wild boisterous flood,
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee,
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillow than thy breast.

Weep not o'er these eyes that languish,
Upward turning tow'rd their home;

Raptur'd they'll forget all anguish,
While they wait to see thee come.

There, my mother, pleasures centre—
Weeping, parting, care, or wo
Ne'er our Father's house shall enter—
Morn advances—let me go.

As through this calm and holy dawning,
Silent glides my parting breath,
To an EVERLASTING MORNING—
Gently close my eyes in death.

Blessings—endless, richest blessings,
Pour their streams upon thy heart!
(Though [illegible] language yet possessing)
Breathes my spirit ere we part.

Yet to leave thee sorrowing, rends me,—
Now again his voice I hear;
Rise!—may every grace attend thee,
Rise, and seek to meet me there!

EPITAPH

On the stone of a tomb which enclosed three little children.

Beneath this stone, three infants' ashes lie.
Say, are they lost or sav'd?
If death's by sin, they sinn'd, because they're here—
If Heavn's by works, in Heav'n they can't appear!
Ah! reason, how deprav'd!
Revere the sacred page! The knot's untied;
They died—for Adam sinn'd;
They live—for Jesus died.

Agents.—We venture to name the following individuals as agents for the Western Luminary, and request that they will use their endeavours to procure subscribers, and receive payments, for the same.

Fayette County.—James Bell, Doct. J Todd, Rev. Geo. Boon, Dr. Jno. R Witherspoon, Rev. Robt. Marshall.
Bourbon.—Isaac Webb Thomas P. Smith. Ephraim Harriott, John Curry, Rev. Andrew Todd, Jonas Markey.
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